

Сапаров Сарбоз Холбутаұлы

Докторант

Әбу Райхан Бируни атындағы Өзбекстан Ғылым академиясының Шығыстану институты,

Email: saparovsarboz437@gmail.com

ORCID: <https://orcid.org/0009-0006-9219-8705>

КИДАРИТТЕРДІҢ СОЛТҮСТІК-БАТЫС ҮНДІСТАНДАҒЫ БИЛІГІ: ЖАУЛАП АЛУ, БАСҚАРУ ЖӘНЕ МҰРА

Түйіндеме

Бұл мақалада Кидариттер мемлекетінің тарихы (б.з. IV–V ғғ.) жан-жақты қарастырылып, олардың жаулап алу жорықтары, басқару жүйесі және Солтүстік-Батыс Үндістандағы мәдени мұрасы талданады. Зерттеу негізіне жазба деректер, археологиялық материалдар және нумизматикалық айғақтар алынды. Қытай жылнамалары, римдік және византиялық авторлар, армян және парсы деректері, сондай-ақ үнді эпиграфикалық жазбалары Кидариттердің Тохарстан, Гандхара және Пенджабтағы саяси, әскери және дипломатиялық қызметін сипаттайды. Археологиялық деректер — қираған қалалардың қабаттары мен қоныстар құрылымындағы өзгерістер — олардың шапқыншылықтары салдарынан болған аумақтық және әлеуметтік-саяси өзгерістерді көрсетеді.

Нумизматикалық материалдар ерекше маңызға ие: олар Кидариттердің кушан титулдары мен иконографиясын қолдану арқылы билігін заңдастырғанын, алтын және күміс теңгелерінің Орталық Азия, Иран және Үндістан арасындағы халықаралық саудада белсенді рөл атқарғанын көрсетеді. Кидариттер мемлекеті Кушан империясының құлауынан кейінгі және Эфталиттердің (Ақ ғұндар) өрлеуінен бұрынғы өтпелі кезең ретінде қарастырылады. Қысқа мерзімді билігіне қарамастан, Кидариттер кушан дәстүрлерінің сақталуына, өнер, басқару және діни өмірдің жалғасуына елеулі үлес қосты, сонымен қатар аймақтың саяси мәдениетіне жаңа көшпелі-әскери элементтер енгізді.

Зерттеу нәтижесі Кидариттерді тек қиратушы күш ретінде емес, екі тарихи кезеңнің арасын жалғаған динамикалық саяси субъект ретінде бағалау қажеттігін көрсетеді. Олардың билігі мемлекеттік құрылым элементтерін қайта қалпына келтірді, сауда жолдарын жандандырды және постимпериялық Орталық пен Оңтүстік Азиядағы мәдени сабақтастықты нығайтты. Осы тұрғыдан Кидариттер аймақ тарихындағы маңызды, бірақ жиі елеусіз қалған құбылыс болып табылады.

Кілт сөздер: Кидариттер, Тохарстан, Гандхара, Солтүстік-Батыс Үндістан, Хиониттер, ғұндар, эфталиттер, кушандар, археология, нумизматика, жазба деректер, Сасанилер империясы, Гупта империясы, Пенджаб, Кабул, Балх, халықаралық сауда, буддизм мәдениеті, мәдени сабақтастық, көшпелі конфедерациялар, постимпериялық өтпелі кезең.

Сапаров Сарбоз Холбута угли

Докторант

Институт востоковедения имени Абу Райхана Бируни Академии наук Республики Узбекистан

Email: saparovsarboz437@gmail.com

ORCID: <https://orcid.org/0009-0006-9219-8705>

ПРАВЛЕНИЕ КИДАРИТОВ В СЕВЕРО-ЗАПАДНОЙ ИНДИИ: ЗАВОЕВАНИЕ, УПРАВЛЕНИЕ И НАСЛЕДИЕ

Аннотация

В государстве проводится всестороннее исследование истории Кидаритского царства (IV–V вв. н. э.), рассматриваются его завоевания, система управления и культурное наследие в Северо-Западной Индии и определенных регионах. Основными исследованиями служат письменные источники, археологические материалы и нумизматические данные. Китайские хроники, римские и византийские авторы, армянские и персидские свидетельства, а также индийские эпиграфические надписи раскрывают политические, военные и дипломатические подробности деятельности Кидаритов в Тохаристане, Гандхаре и Пенджабе. Археологические данные, включающие слои разрушений городов и изменения в структуре поселений, территориальные сдвиги и социально-политические потрясения, которые называются инвазиями.

Нумизматические материалы, относящиеся к центральному городу, представляют интерес для анализа: они показывают, что Кидариты легитимизируют свою власть, используя кушанские титулы и иконографию, а золотые и серебряные монеты свидетельствуют об активной ареале и международной торговле Центральной Азии, Ирана и Индии. Кидаритское государство рассматривается как переходное звено между падением Кушанской империи и возвышением Эфталитов (Белых гуннов). Несмотря на недолгое правление, Кидариты внесли значительный вклад в сохранение кушанских традиций и искусств, управления и религиозной жизни, а также новых кочевых и военно-политических элементов и политической культуры в регионе.

Исследование подчеркивает, что Кидаритов следует рассматривать не только как разрушителей, но и как динамическую силу, объединившую два исторических этапа. Их управление восстановило элементы государственного устройства, стимулировало торговлю и способствовало культурному превосходству в постимперской Южной и Центральной Азии. И в этом отношении Кидариты занимают важное, но зачастую недооцененное место в истории региона.

Ключевые слова: Кидариты, Тохаристан, Гандхара, Северо-Западная Индия, Хиониты, гунны, эфталиты, кушаны, археология, нумизматика, письменные источники, Сасанидская империя, Гуптская империя, Пенджаб, Кабул, Балх, международная торговля, буддийская культура, культурная преемственность, кочевые конфедерации, постимперский переход.

Saparov S.

Doctoral student

Al Biruni Institute of Oriental Studies, Uzbekistan Academy of Sciences

Email: saparovsarboz437@gmail.com

ORCID: <https://orcid.org/0009-0006-9219-8705>

KIDARITES RULE IN NORTHWESTERN INDIA: CONQUEST, GOVERNANCE, AND LEGACY

Abstract

This article provides a comprehensive study of the history of the Kidarites kingdom (4th–5th centuries CE), analyzing its conquest, governance, and legacy in northwestern India and adjacent regions. Drawing on a wide range of sources—written records, archaeological materials, and numismatic evidence—the research aims to reassess the role of the Kidarites as both conquerors and state-builders. Written sources, including Chinese chronicles, Roman and Byzantine historians, Armenian and Persian records, and Indian epigraphic inscriptions, shed light on the political, military, and diplomatic activities of the Kidarites in Tokharistan, Gandhara, and the Punjab region. Archaeological evidence, such as urban destruction layers and settlement patterns, reflects the

territorial shifts and sociopolitical disruptions caused by their invasions, while also demonstrating attempts to restore governance and stability.

Numismatic materials play a central role in the analysis, illustrating how the Kidarites legitimized their authority by adopting Kushan titles, iconography, and administrative traditions. The circulation of their gold and silver coins underscores not only their economic power but also their active participation in regional and international trade networks connecting Central Asia, Iran, and India. The article further highlights the transitional nature of the Kidarites polity, situating them between the decline of the Kushan Empire and the rise of the Hephthalites (White Huns). Despite their relatively brief dominance, the Kidarites contributed to the preservation of Kushan legacies in art, governance, and religious life, while also introducing new nomadic-military elements into the region's political landscape.

The study emphasizes that the Kidarites should not be seen merely as destructive invaders but rather as a dynamic force that bridged two historical epochs. Their rule exemplifies how nomadic confederations could integrate sedentary administrative traditions, maintain trade routes, and contribute to cultural continuity in post-imperial South and Central Asia. In this respect, the Kidarites represent an important, though often overlooked, chapter in the history of the region, whose impact resonated long after their political decline.

Keywords: Kidarites, Tokharistan, Gandhara, Northwestern India, Chionites, Huns, Hephthalites, Kushans, archaeology, numismatics, written sources, Sasanian Empire, Gupta Empire, Punjab, Kabul, Balkh, international trade, Buddhist culture, cultural continuity, nomadic confederations, post-imperial transition.

Introduction. By the end of the 3rd century CE, the balance of power in Central Asia and the northwestern regions of India began to shift, leading to the gradual disintegration of the once-mighty Kushan Empire. During this period, the Sasanian Empire of Iran intensified its influence in the region. Sasanian King Shapur I (r. 239–270), in his inscriptions, claimed to have conquered the Kushan domain as far as Purushapura (modern-day Peshawar) [1, p.104]. Subsequently, the Sasanians appointed their own governors in these territories—rulers bearing the title Kushanshah—and established nominal control over areas around Balkh (Bactria) and Kabul. However, from the early 4th century onwards, new waves of nomadic tribes from the north began to exert pressure southward. The Chionites (or Xionites) and allied Hunnic tribes posed a serious threat to both the Sasanians and the Kushanshah rulers [2, pp. 60–61]. According to the Roman historian Ammianus Marcellinus, Sasanian King Shapur II (r. 309–379) spent much of his reign in bloody wars against the Chionites and other nomadic groups who invaded the northeastern frontiers of the empire [2, p.103]. Among these nomadic groups, a distinct faction later known as the Kidarites emerged and established their authority in northwestern India by the mid-4th century CE. The term “Kidarites” is derived from the name of their leader, Kidara. Under Kidara's leadership, this group initially appeared within the former territories of the Kushanshahs, presenting themselves as the legitimate successors to the Kushan dynasty. Some scholars, such as R. Ghirshman and W. Sundermann, regard the Kidarites as the fourth and final phase of the Kushan dynasty. Others, however, consider them a distinct confederation of diverse ethnic groups that had broken away from the broader Hunnic (Huna) tribal alliance [2, p.44]. The role of Kidara himself was crucial in the formation of the Kidarites polity; it was he who founded both the dynasty and the state that bore his name. This article analyzes the Kidarites incursion into northwestern India, their conquest of the region, and their methods of governance based on historical and scholarly sources. The introduction provides an overview of the historical context and key sources, while the main body of the article will explore the emergence of the Kidarites state, their campaigns in northwestern India, and the administrative systems they implemented.

Formation of the Kidarites State

In the first quarter of the 4th century CE, the Kushanshahs—appointed by the Sasanian Empire—retained relatively autonomous rule over Balkh and the adjacent region of Bactria.

However, during this same period, the pressure from nomadic tribes migrating southward from the steppes was steadily increasing. According to Chinese chronicles, in the late 330s CE, a military leader of Yuezhi (Kushan) descent named Kidara (referred to as “Sidolo” in Chinese sources) began a military campaign southward toward the Hindu Kush region [3, pp. 205–206]. By around 350 CE, the Kushanshahs had become severed from central authority and fell under the influence of the Xionites (Kidara-Huns). The appearance of symbols characteristic of the Kidarites on some of the last Kushanshah coins suggests that the Kushanshahs had effectively become puppets of the Xionites [4, p. 120]. This internal weakening of the Kushanshah state paved the way for Kidara’s rise to power. According to historian V. Masson, Kidara was initially an active participant in the tribal alliance of the Xionites and cooperated with them in campaigns against the Sasanians [2, pp. 46–47]. During the reign of Sasanian King Shapur II (mid-4th century), the Xionites and the Kidarites jointly conquered Bactria (Balkh), which was under Sasanian control. Following this conquest, Kidara advanced southward, crossing the Hindu Kush mountains and invading the Indian subcontinent. Sources state that in the early 360s CE, Kidara captured Gandhara and proclaimed himself an independent ruler [3, pp. 125–126]. Although Emperor Shapur II launched several military campaigns to eliminate this threat on the empire’s eastern frontier, he failed to achieve significant success. Armenian historian Faustus of Byzantium recounts that Shapur II’s army was decisively defeated by the Kushan (Kidarites) forces: “The Kushan army defeated the Persians, killing many, taking many prisoners, and forcing the rest to flee.” Researchers estimate that this event occurred around the 370s CE [5, p. 158]. Thus, Kidara established his own state and, to present himself as the legitimate heir of the Kushans, began minting coins in his name. The earliest coins, struck in Balkh in 365 CE, bear the name Kidara and depict a crown with two horns—resembling “devil’s horns”—with decorative ribbons surrounding the head. This crown design closely resembles that of Sasanian king Shapur II, suggesting that Kidara reigned during the same period [4, pp. 121–132]. At the same time, silver coins bearing Kidara’s name also began circulating in Gandhara (Peshawar region).

Numismatist A. Mandelstam, based on his research, concluded that: “Kidara was in fact a representative of the final Kushan dynasty—referred to as the ‘Small Kushans’—who ruled in Northern Bactria after the collapse of the Great Kushan Empire.” [6, p. 72] This implies that Kidara may have had direct genealogical ties to the Kushans and ruled as their legitimate successor. During Kidara’s reign, the territorial extent of the state rapidly expanded. According to sources, his domain extended from Balkh and Tokharistan in the north to Arachosia (Southern Afghanistan) and Gandhara in the south—encompassing the region from the Amu Darya River to the Indus River. In managing his empire, Kidara relied on his family members. Some sources note that he appointed his son as governor of Peshawar (center of Gandhara), while he himself returned to the north, establishing Balkh as the capital [4, pp. 120–122]. As a result, northwestern India came under Kidarites control, with Kidara governing the realm from Balkh.

There exists scholarly debate regarding the chronology of the Kidarites period. Some researchers place Kidara’s reign primarily in the third quarter of the 4th century CE (ca. 360–380), while others believe his rule extended into the early 5th century. For instance, orientalist V. G. Lukonin dates the Kidarites dynasty’s rule between 390–450 CE. Numismatist R. Göbl distinguishes between the final Sasanian-affiliated Kushanshahs, who ruled from 371–385 CE, and the Kidarites, who he dates from 385–440 CE. Other scholars, such as S. K. Kabanov and L. N. Gumilyov, place the lifespan of the Kidarites state between 418–468 CE. Of course, the existence of early Kidarites coins dated to 365 CE and related source material necessitates a more precise chronological reassessment. Nevertheless, in general terms, the Kidarites dynasty may be said to have ruled from the mid-4th to the mid-5th century CE [4, p. 112].

Kidarites Invasions of Northwestern India

The expansion of Kidarites authority into northwestern India marked the final stage for the remnants of the local Kushan lineages (often referred to as the “Lesser Kushans”) and the initial stage for the new Hunnic rulers arriving from Central Asia. Regions such as Gandhara, Taxila, and

Kashmir, although still influenced by Kushan cultural legacy during this period, had seen a significant decline in centralized authority, with small, independent local rulers exercising fragmented power. Kidara's battle-hardened forces rapidly crossed the Hindu Kush mountains and advanced southward, subjugating local authorities with little resistance [7, pp. 210–211]. The Chinese chronicle *Pei Shih* records: "The brave Yuezhi ruler Kidara crossed the Indus River with his army," confirming Kidara's southward military campaign toward the Indus [3, p. 122].

The Kidarites incursion appears to have encountered minimal opposition, as neither the Kushanshahs nor the Gupta Empire were paying sufficient attention to these distant western frontier regions at the time [8, pp. 22–26]. Gandhara (present-day Peshawar Valley) became one of the most important urban centers to fall under Kidarites control. This region had long served as a hub of trade and Buddhist culture since the Kushan period. Upon capturing it, Kidara is said to have appointed his son, Peroz, as the local governor [4, p. 126]. Continuing their advance into the Indian subcontinent, some accounts indicate that the Kidarites reached as far as the Punjab region. Chinese sources note that the Kidarites migrated into Punjab and established authority there as well—an area that was previously part of the Lesser Kushan territories [8, p. 26]. Thus, it is likely that the Kidarites succeeded in asserting their dominance over former Kushan domains in Punjab as well.

One of the significant outcomes of the Kidarite invasion was their relatively favorable reception by the local population. This can be attributed to the cultural continuity with the Kushans. The Kidarites presented themselves as heirs to the Kushan legacy, continued the use of Kushanshah coinage and royal titles, and were therefore possibly perceived by the local population as the "new Kushan rulers." Chinese envoys and travelers often described the Kidarites as descendants of the Yuezhi (Tocharians), i.e., direct successors of the ancient Kushans. In fact, sources from the 7th century CE still refer to Hunnic rulers in northwestern India as "Tocharians"—an indication that the Kidarites (and later the Hephthalites) were not seen as drastically different from their Kushan predecessors in terms of ethnicity and culture. Instead, they appeared to continue the Kushanoid tradition [3, p. 122].

To consolidate their rule in northern India, the Kidarite kings sought to establish an efficient local administration. They adopted administrative structures inherited from the earlier Kushan state and adapted them to their own governance system. For instance, regional governors bearing the title *yabghu* were appointed to oversee key cities and provinces. These governors were often members of the royal family or trusted military leaders. In major centers such as Balkh, Merv, and Peshawar, the Kidarites placed their direct representatives in power, allowing them to maintain centralized control over vast territories. While Sasanian and Armenian sources portrayed the Kidarites invasions as barbaric incursions by savage tribes, historical evidence suggests that the new rulers swiftly reestablished order and taxation systems, and attempted to restore local governance structures. These actions contributed to the revival of trade routes and urban life, particularly along caravan routes that had declined during the earlier period of instability.

Kidarites and Neighboring States: Relations and Conflicts **Relations with the Sasanian Empire**

After their conquest of northwestern India, the Kidarites came into direct conflict with the western neighbor — the Sasanian Empire of Iran. Initially, relations between the two powers were marked by hostility. As mentioned earlier, Sasanian king Shapur II attempted to halt the Kidarites advance but suffered a defeat in the process [5, p. 160]. Following Shapur II's death in 379 CE, the Sasanian dynasty experienced a period of internal instability, especially during the reigns of Ardashir II and Shapur III. Taking advantage of this disarray, the Kidarites operated independently and, for a time, forced the Sasanians to acknowledge their power. By the reign of Bahram V (r. 420–438), it appears that the Sasanians adopted a conciliatory approach toward the Kidarites. According to some traditions, Bahram V gave one of his royal relatives in marriage to the Kidarites king and agreed to pay tribute in exchange for peace. Historical records suggest that until approximately 440 CE, the Sasanian Empire paid regular tribute (*kharāj*) to the Kidarites — a testament to the Kidarites strength and geopolitical dominance during this period [1, p. 103]. By the

mid-5th century CE, however, the Sasanians began to reassert their influence along the northern frontier. During the reign of Yazdegerd II (r. 438–457) and later his son Peroz I (r. 457–484), military campaigns against the Kidarites were initiated. Prince Peroz, while contesting the Sasanian throne, sought the support of the Hunnic allies — specifically the Hephthalites — to defeat his internal rival. Once victorious in the dynastic struggle, he launched expeditions against the Kidarites in the northeast. Sources note that Peroz I either defeated the Kidarites ruler directly or exploited the opportunity created by the ruler's death to temporarily restore Sasanian authority in regions such as Khurasan and Bukhara. However, this victory proved short-lived, as the emergence of the Hephthalites (White Huns) soon posed a far greater threat, not only to the Kidarites but to the Sasanians themselves [9, p. 146].

Relations with the Gupta Empire (India)

At the time of the Kidarites incursion into northern India, the Indo-Gangetic plains located east of the Indus River were under the control of the Gupta Empire. However, until the mid-5th century CE, the Guptas had not deployed significant military strength along their northwestern frontier. As the Kidarites advanced into Eastern Punjab and Gandhara, confrontations with the Gupta forces became inevitable. During the reign of Skandagupta (r. 455–467), there is strong evidence that multiple Kidarites (referred to in Indian sources as Hunnic) invasions of northern India were successfully repelled [9, pp. 144–146]. The Bhitari pillar inscription (dated ca. 458 CE) commemorates Skandagupta's victories, including a triumph over the “mlechchha (foreign) enemies.” Scholars generally agree that these enemies were the Kidarites. According to sources, in 457 CE, the Kidarites invaded Gupta territory via Punjab but were defeated by Skandagupta. Interestingly, some Hunnic factions—such as one led by a commander named Hingila—are recorded in historical accounts as having allied with the Guptas during this conflict. Following Skandagupta's victory, the Kidarites were forced to retreat from Indian territory for a time [6, pp. 51–55]. However, this did not mark the end of the struggle for control over northern India. In the late 5th and early 6th centuries, a new wave of Hunnic invasions entered India. These invaders became known in history as the Hephthalites (White Huns) and inflicted serious damage on the Gupta Empire. These later incursions were not a direct continuation of Kidarites rule but rather represented the rise of a new and separate political force.

The rise and fall of the Kidarites state was deeply intertwined with other Hunnic-Turkic tribal confederations of Central Asia. Kidara's initial rise to power was closely associated with the Chionite (Chionite) Huns, while the eventual collapse of the Kidarites coincided with the emergence of the Hephthalites. According to some historical accounts, in the period between 420 and 440 CE, Hephthalite tribes began migrating from northeastern Central Asia, occupying parts of Bactria and Tokharistan, and gradually pushing the Kidarites westward and southward. British historian H. McGovern theorized that this pressure from the Hephthalites forced Kidara to abandon Balkh, relocating either westward (possibly to Khwarezm) or southward into India. In this scenario, his son Peroz may have continued to rule in northern India under what became known as the “Lesser Kushan” legacy. Reliable sources confirm that by the mid-5th century CE, the Kidarite state had disappeared entirely from the historical stage. In both Central Asia and northern India, they were replaced by the newly dominant Hephthalite Empire [2, pp. 85–90]. One of the most intriguing aspects of the sources is that some Sasanian and Greco-Roman authors described the Hephthalites as successors of the Kidarites, while others regarded them as an entirely new tribal confederation.

For example, the 6th-century Syrian chronicler Pseudo-Zacharias refers to a “King Kidar” followed by a ruler named “Ephthal,” which may indicate the succession of the Hephthalite leader Ephthal after Kidara. This narrative supports the interpretation that the Hephthalites supplanted the Kidarites — part of a broader and complex struggle between sedentary powers and nomadic invaders in the region.

Conclusion

During their roughly century-long rule (from the mid-4th to the mid-5th century CE), the Kidarites dynasty and state played a pivotal role in the history of Central Asia and northwestern

India. After the fall of the powerful Kushan Empire, the Kidarites filled the political vacuum in its northwestern territories and presented themselves as the direct successors of the Kushans. Their conquest of northwestern India occurred relatively quickly, restoring a degree of political stability to the region. The Kidarites adopted many of the administrative traditions and governance models of the Kushan state, enabling them to establish their rule without disrupting the cultural and religious life of the local population. Under their dominion, northwestern India once again became a vital link in international trade networks, particularly caravan routes between India and Central Asia. Numismatic and archaeological findings testify to this revitalization of cross-regional connections. Kidara and his successors minted gold and silver coins, not only as a medium of exchange but also as a means of legitimizing their political authority. The iconography and inscriptions on these coins largely reflected Kushan traditions, although some also show the influence of Sasanian culture—for example, the depiction of the ruler wearing a two-horned crown. Such imagery highlights the cultural synthesis that took place during this period.

The Kidarites rule has been interpreted differently across various local and foreign sources. Persian and Armenian records often portray the Hunnic invaders as barbaric and destructive, whereas Chinese and Indian sources generally depict the Kidarites as relatively civilized rulers, seen as successors to the Kushans who brought order to the lands they conquered. The truth likely lies somewhere between these two extremes: while the Kidarites retained their nomadic-military traditions, they also made concerted efforts to establish political and economic stability in the territories they controlled. The decline of Kidarites rule did not mean their total destruction or disappearance from history. On the contrary, the Hephthalites (White Huns), who succeeded them, can in many ways be seen as direct inheritors of the Kidarites state—in terms of territory, administrative structure, and even, to some extent, ethnic composition. Thus, even after the fall of the Kidarites kingdom, the Kushan-Hunnic legacy continued in Central Asia and northwestern India for several more decades. By the 6th century CE, this region witnessed the continuation of a syncretic civilization, shaped by both Central Asian nomadic traditions and local Indo-Aryan cultures.

In conclusion, the Kidarites symbolize a transitional epoch in the history of northwestern India. They served as a bridge between the classical Kushan Empire and the early medieval Hephthalite period, filling a crucial historical gap and preserving civilizational continuity. Their short yet significant rule illustrates that nomadic powers, often initially perceived as "barbaric," were capable of reestablishing state structures and contributing to the restoration of order and governance in post-imperial landscapes.

The Kidarites case demonstrates how nomadic groups could successfully integrate local administrative traditions and lay the groundwork for new historical phases. Indeed, the legacy of the Kidarites state reverberated in later historical sources and has been recognized by modern historiography as a noteworthy example of post-imperial transformation in Central and South Asia.

REFERENCES

1. Mandelstam A. On the Kidarites and the Lesser Kushans // *Vestnik Drevnei Istorii* (Bulletin of Ancient History). – 1958. – No. 3. – P. 61–79.
2. Çeliktaş, M. Melis. Evaluation of the Studies on the History of the Ak Huns in Turkey and Worldwide: Master's Thesis. – Ankara: Ankara University, Institute of Social Sciences, 2011. – 153 p.
3. A. H. Dani and B. A. Litvinsky "The Kushano-Sasanian Kingdom" in *History of Civilizations of Central Asia*, Vol. III, ed. B. A. Litvinsky. – Paris: UNESCO Publishing, 1996.
4. Zeimal, E. V. The Kidarite Kingdom in Central Asia // *History of Civilizations of Central Asia*. Vol. III: The Crossroads of Civilizations, A.D. 250 to 750 / edited by B. A. Litvinsky. – Paris: UNESCO Publishing, 1996.
5. Faustus Buzand. *History of Armenia* / translated from Ancient Armenian by S. T. Malhasyants. – Yerevan: Publishing House of the Armenian SSR Academy of Sciences, 1953. – 302 p.

6. Ray Atreyi. The Huṇas in India. PhD diss., University of London, 1965. – 312 p.
7. Khodjaev A. From the History of Ancient Turks (Information from Ancient Chinese Sources). – Almaty: 2011. – 275 p.
8. Thakur U. The Huṇas in India. – Varanasi: Chowkhamba Sanskrit Series Office, 1967. – 343 p.
9. Tsarkov O. E. The Political History of the Huns-Hephthalites // *Bulletin de l'Académie Internationale CONCORDE*. – 2024. – No. 2. – P. 59–104.
10. Litvinsky, B. A. “The Hephthalite Empire” // *History of Civilizations of Central Asia*, Vol. III. – UNESCO, 1996.

ИСПОЛЬЗОВАННАЯ ЛИТЕРАТУРА

1. Мандельштам А. К вопросу о кидаритах и малых кушанах // *Вестник древней истории*. – 1958. – № 3. – С. 61–79.
2. Çeliktaş, M. Melis. Оценка работ по истории Ак Хунов, проведённых в Турции и в мире: Магистерская диссертация. – Анкара: Анкарский университет, Институт социальных наук, 2011. – 153 с.
3. А. Х. Дани и Б. А. Литвинский “Кушано-Сасанидское царство” в книге *История цивилизаций Центральной Азии*, том III, ред. Б. А. Литвинского. – Париж: Издательство ЮНЕСКО, 1996.
4. Зеймал, Е. В. Кидаритское царство в Центральной Азии // *История цивилизаций Центральной Азии*. Том III: Перекрёстки цивилизаций, 250–750 гг. н. э. / под ред. Б. А. Литвинского. – Париж: Издательство ЮНЕСКО, 1996.
5. Фавстос Бузанд. История Армении / пер. с древнеарм. С. Т. Малхасянца. – Ереван: Изд-во АН Армянской ССР, 1953. – 302 с.
6. Рэй Атрейи. Хуны в Индии. Докторская диссертация, Лондонский университет, 1965. — 312 с.
7. Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). – Алматы: 2011. – 275 с.
8. Тахур У. Хуны в Индии. – Варанаси: Човхамба Санскритная серия, 1967. – 343 с.
9. Царьков О. Е. Политическая история гуннов-хионитов // *Bulletin de l'Académie Internationale CONCORDE*. – 2024. – № 2. – С. 59–104.
10. Литвинский, Б. А. “Эфталитская империя” // *История цивилизаций Центральной Азии*, том III. – ЮНЕСКО, 1996.